

بسم الله الرحمن الرحيم

THE CREED OF MONOTHEISM

Aḥmad al-Dardīr al-Mālikī (d. 1201 AH)

Translation by Abdel Rahman al-Khattab

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Dear reader,

Please recite *Sura al-Fatiha* and donate the reward of your recitation to the renowned scholars and great gnostics, carriers of the banner of the authority of the Quran and Sunna, who illuminated the land of Khorasan and Hind with the Muhammadan light, ‘Alī bin ‘Uthmān al-Hajwerī al-Ḥasanī wal-Ḥusaynī and Baba Farīduddīn Mas‘ūd Ganjshakar — may Allah the Exalted have mercy upon them and reward them well on behalf of the Muslims; Indeed, He is All-Hearing, All-Knowing.

Amin

—Abdul Samad Ali



INTRODUCTION

In the name of Allah, the Beneficent, the Merciful.

Praise be to Allah, the Lord of the Worlds. May blessings and salutations of Allah be upon the best of Allah's creation, the most sublime in character, our Master Muhammad ﷺ, the seal of those who have passed and the guide to the straight path — and upon His ﷺ pure and noble wives and family, His ﷺ Companions and those who have followed the People of the Prophetic Way and the Majority of Scholars (*Ahl as-Sunnah wal-Jamā'ah*) with excellence until the Day of Judgement.

Knowing the Islamic beliefs is from the greatest of the religious obligations. It is an obligation upon every legally responsible person [*mukallaf*] to learn these Islamic beliefs. It is under the light of Islamic beliefs that the believer expresses his servanthood to the Lord of the worlds and follows that which he received from the leader of Prophets and our Master, Muhammad ﷺ.

The author of the text, *Aqīdat al-Tawhīdiyyah* (The Creed of Monotheism), is Aḥmad bin Muḥammad bin Aḥmad bin Abī Ḥāmid al-ʿAdawī al-Mālikī al-Azharī al-Khalwatī, famously known as ad-Dardīr. He was born in the village of Banu ʿAdi, Egypt in the year 1127 AH/1715 CE. He is: *al-ʿAdawī* as he belonged to Banī ʿAdī, descendants from the tribe of Quraysh, which had settled in Egypt; *al-Mālikī* as he followed the school of Imām Mālik ibn Anas in jurisprudence (*fiqh*); *al-Azharī* as he completed his Islamic studies at al-Azhar in Cairo, Egypt; *al-Khalwatī* as he followed the Khalwati spiritual path (*tarīqah*) which he took from Shaykh Shams al-Dīn al-Ḥifnī

As a child he memorised the Quran. He had great passion for seeking knowledge of Islamic sciences and one of the foremost students at al-Azhar.

He kept company with his teacher until his prominence and mastery in *fiqh* became manifest.

His authored works include: commentary on *Mukhtaṣar Khalīl*; *Aqrab al-Masālik*; *Risāla fi'l-Ma'ānī wa'l-Bayān*; *Aqīdat at-Tawhīdiyyah*—this text in creed, as well as a poem *Kharīdat al-Bahīyyah* and a commentary on it, just to name a few.

When his teacher, Shaykh 'Alī aṣ-Ṣa'īdī, passed away, Shaykh Dardīr was appointed as the leader of the Maliki scholars. He was given the title *Shaykh ul-Islam* (Shaykh of the Muslims) and *Barakat al-Anām* (Blessing of Allah's creation). He was a man of asceticism, a Sunni and defender of truth. He was concerned with the promotion of truth and always sought to do good and guide mankind.

Shaykh Dardīr passed away on 6 Rabi' al-Awwal, 1201 AH/1786 CE. May Allah shower his infinite mercy upon him and ennoble him with a high rank in Paradise.

May Allah the Exalted guide us all to the right path, the path of *Ahl as-Sunnah wal-Jamā'ah*, protect us from misguidance and unite us with our Master Muhammad ﷺ in Paradise. Amin.

مَتْنُ الْعَقِيدَةِ التَّوْحِيدِيَّةِ

يَجِبُ عَلَى الْمُكَلَّفِ مَعْرِفَةُ مَا يَجِبُ لِلَّهِ تَعَالَى وَلِأَنْبِيَائِهِ
وَمَلَائِكَتِهِ الْكَرَامِ، فَيَجِبُ لِلَّهِ تَعَالَى عِشْرُونَ صِفَةً، وَهِيَ:
الْوُجُودُ، وَالْقِدَمُ، وَالْبَقَاءُ، وَالْمُخَالَفَةُ لِلْحَوَادِثِ، وَالْقِيَامُ
بِالنَّفْسِ، وَالْوَحْدَانِيَّةُ، وَالْحَيَاةُ، وَالْعِلْمُ، وَالْإِرَادَةُ، وَالْقُدْرَةُ،
وَالسَّمْعُ، وَالْبَصَرُ، وَالْكَلَامُ. وَكَوْنُهُ تَعَالَى: حَيًّا، وَعَلِيمًا،
وَمُرِيدًا، وَقَادِرًا، وَسَمِيعًا، وَبَصِيرًا، وَمُتَكَلِّمًا.

فَهَذِهِ عِشْرُونَ صِفَةً: الْأُولَى: نَفْسِيَّةٌ وَالْخَمْسَةُ بَعْدَهَا:
سَلْبِيَّةٌ، وَالسَّبْعَةُ بَعْدَهَا: صِفَاتُ مَعَانٍ، وَالتَّى بَعْدَهَا: مَعْنَوِيَّةٌ.
فَهُوَ سُبْحَانُهُ وَتَعَالَى: وَاجِبُ الْوُجُودِ، قَدِيمٌ بَاقٍ، مُخَالَفٌ فِي
ذَاتِهِ لَجَمِيعِ الْخَلَائِقِ، فَلَيْسَ بِجِسْمٍ، وَلَا عَرَضٍ، وَلَا يَتَّصِفُ
بِالْمَكَانِ، وَلَا بِالزَّمَانِ، وَلَا بِالْيَمِينِ، وَلَا بِالشِّمَالِ، وَلَا بِالْخَلْفِ،
وَلَا بِالْأَمَامِ، الْقَائِمُ بِنَفْسِهِ، وَاحِدٌ فِي ذَاتِهِ وَصِفَاتِهِ وَأَفْعَالِهِ.
حَيٌّ عَلِيمٌ بِكُلِّ شَيْءٍ مَا كَانَ، وَمَا يَكُونُ، وَمَا لَمْ يَكُنْ. مُرِيدٌ
لِكُلِّ شَيْءٍ جَرَى. وَبَرَزَ مِنَ الْعَوَالِمِ: وَمَا لَمْ يَكُنْ مِنْهُمْ.
قَادِرٌ عَلَى كُلِّ شَيْءٍ مِنَ الْمُمْكِنَاتِ وَعَلَى إِعْدَامِهَا، لَا يُشَارِكُهُ
فِي ذَلِكَ مُشَارِكٌ، سَمِيعٌ لِكُلِّ مَوْجُودٍ، وَمُبْصِرٌ مُتَكَلِّمٌ بِكَلَامٍ
أَزَلِيٍّ مُنَزَّهِ عَنِ الصَّوْتِ وَالْحَرْفِ.

وَيَجِبُ لِلْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ: الْعِصْمَةُ. فَلَا
يَقَعُ مِنْهُمْ مُخَالَفَةٌ لِلَّهِ فِي أَمْرِهِ وَنَهْيِهِ، وَكَذَلِكَ الْمَلَائِكَةُ.
وَيَجِبُ لِلرُّسُلِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ: تَبْلِيغُ مَا أُمِرُوا
بِتَبْلِيغِهِ لِلخَلْقِ مِنَ الْأَحْكَامِ وَغَيْرِهَا: كَالْيَوْمِ الْآخِرِ وَمَا فِيهِ
مِنَ الْحِسَابِ، وَالْعِقَابِ، وَالصِّرَاطِ، وَالْمِيزَانِ، وَالْجَنَّةِ، وَالنَّارِ
وَبِالْعَرْشِ، وَبِالْكُرْسِيِّ، وَبِالْكِتَابِ السَّمَاوِيِّ وَالرُّسُلِ، وَمَا وَقَعَ
لَهُمْ مِنْ أُمَمِهِمْ، وَبِالْحُورِ الْعِينِ. وَالْوِلْدَانِ، وَالْأَوْلِيَاءِ، وَبِإِسْرَائِهِ
ﷺ، وَبِالْمِعْرَاجِ، وَبِأَنَّ الشُّهَدَاءَ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ،
وَبِشَفَاعَةِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَبِعَلَامَاتِ السَّاعَةِ، وَتَجْدِيدِ التَّوْبَةِ
مِنَ الذُّنُوبِ، وَالرِّضَا بِالْقَضَاءِ وَالْقَدَرِ.

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In the name of Allah, the Beneficent, the Most Merciful.

It is an obligation upon every legally responsible [مكلف] to know that which is necessary to attribute to Allah the Exalted, His Noble Prophets and His Noble Angels. It is necessary for Allah to have twenty attributes, these are:

1. Existence [الوجود]
2. Pre-Eternity [القدم]
3. Everlastingness [البقاء]
4. Dissimilarity to the creation [المخالفة للحوادث]
5. Self-Subsistence [القيام بالنفس]
6. Oneness [الوحدانية]
7. Life [الحياة]
8. Knowledge [العلم]
9. Will [الارادة]
10. Power [القدرة]
11. Hearing [السمع]
12. Sight [البصر]
13. Speech [الكلام]

And indeed He, the Exalted is:

14. Ever-Living [حيا]
15. All-Knowing [عليما]
16. All-Willing [مريدا]
17. All-Powerful [قادرا]
18. All-Hearing [سميعا]
19. All-Seeing [بصيرا]
20. Speaking [متكلما]

These are twenty attributes: the first of which is the Personal attribute [نفسية]¹, the five after it are the Negating attributes [سلبية]², the seven after it are Qualitative attributes [معاني]³ and after which there are the Predicative attributes [معنوية]⁴

So He is, Transcendent and Exalted: whose existence is necessary, eternal and everlasting, dissimilar in His essence from all of the

¹ It is called Personal attribute because its description indicates the being itself and not a quality that is superadded to the being.

² They are called Negating attributes because they negate what does not befit Allah, the Exalted.

³ Qualitative attributes are attributes of being. They only subsist within the Entity, and necessarily predicate a certain judgement. So, Power predicates that He is All-Powerful, Sight predicates that He is All-Seeing, and so on.

⁴ Predicative attributes are inseparable attributes of the qualitative attributes. So, Allah being Ever-Living is a necessary implication of Life. Him being All-Knowing is a necessary implication of Knowledge. Him being All-Willing is a necessary implication of Divine Will that subsists within His Divine Essence. Him being All-Powerful is a necessary implication of Power. Him being All-Hearing is a necessary implication of Hearing. Him being All-Seeing is a necessary implication of Sight. And Him being Speaking is a necessary implication of Speech.

creation,⁵ He is not a body nor a substance. He is neither contingent to place nor time nor directionality; right, left, behind and front. [He is] the self-subsistent, who is attributed with oneness in His Essence, His attributes and His actions.

[He is] Ever-Living, Knowledgeable about everything; what existed, what will exist and what will not exist. He possesses the Will over everything that exists [and everything that does not exist]. He has the Power over everything that is from the intellectual possibilities and to annihilate it; no one shares partnership with Him in that. He Hears and Sees everything that exists. He Speaks with an Eternal Speech, which is transcendent from sound and letters.

It is necessary to attribute to the Prophets [upon them all be peace and blessings] infallibility⁶. They are not disobedient to the order of Allah or His prohibitions; and likewise are the Angels. It is also necessary attribute of the Messengers [upon them all be peace and

⁵ It is impossible for Allah to be similar to His creation. So, it is impossible for Allah: to be a substance or a body; to be an accident subsisting within a body; to be in a direction; to have a direction unto Himself; to occupy space; to be contingent to time; to have contingencies subsist within Him; to be qualified with a size of smallness or largeness; to be described with motives—the incentive to look after benefits and repel harms—in His actions and rulings. All of this is impossible for Allah as this relates to His creation. Allah, the Exalted, is free from all imperfections, free of all needs and independent from everything.

⁶ It is Allah's protection upon His prophet and messengers from falling into sin and disobedience and from committing vile and unlawful acts. This is a quality through which Allah honoured and distinguished them above all other men. He protects them from committing both major and minor sins.

blessings] to convey to the creation everything that they are ordered from the religious rulings and other matters, such as:

- The Last Day and everything that happens in it:
 - The Accounting,
 - The Punishment,
 - The Bridge,
 - The Scale,
 - Paradise,
 - Hell-fire;
- *Al-'Arsh*,⁷
- *Al-Kursi*,⁸
- The heavenly holy books,
- The messengers and everything that occurred to them with their nations,
- The hours,
- The young servants in Jannah,
- The saints,
- His ﷺ night journey and ascension,
- The martyrs are alive with their Lord being sustained,
- The intercession of our Prophet ﷺ,
- The signs of the Hour,
- Renewing the repentance from the sins, and
- To be pleased with Divine decree and preordainment.

⁷ It is an obligation to believe in *al-'Arsh* (linguistically: throne). It is a great physical structure that Allah created above the seven Heavens and only He knows its reality. The Heavens and Earths are like rings in the desert.

⁸ It is an obligation to believe in *Al-Kursi* (linguistically: footstool). It is a great physical structure, though is smaller than the *'Arsh*, that Allah created beneath the *'Arsh*. Its reality is unknown to all except Allah. He did not create the *'Arsh* and the *Kursi* for the purpose of sitting on, for transcendent is He of occupying space and time and being similar to His creation in any way.